

The Righteous scarcely saved :
A N D
The Misery of the Wicked.

Set forth in a
S E R M O N
Preached at
Everton near Liverpool,
January the 26th.
AT THE
F U N E R A L
OF
JOHN LIEVESLEY, OF LIVERPOOL,
Who departed this Life, Jan. 24. 1753,
in the 37th Year of his Age.

By JOHN SEDGFIELD.

Strait is the Gate, and narrow is the Way; which leadeth unto Life, and few there be that find it. Mat. vii. 14.

We must, thro' much Tribulation, enter into the Kingdom of God. Acts xiv. 22.

What shall be the end of them that obey not the Gospel of God. 1 Pet. iv. 17.

LIVERPOOL: Printed by S. Terry, 1720. [Price Three-Pence.]

1. The following table gives the
percentage of the total population
of each State in 1850.

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THE MUSEUM

Wlio Schenck die Pfeile
wollt sie nicht mit einer

МЕДИЦИНСКИЙ

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1. *Chlorophytum comosum* L. (Liliaceae) (Fig. 1)

10. The following table gives the number of hours per week spent by students in various activities.

Christian Reader —

I AM not putting into thy Hand an infamous Libel,
fill'd with bitter Invectives against any Person, or
Denomination whatsoever, but an awful and solemn
Subject, which can never be unnecessary, either to Pro-
fessors, or Profane. This small Piece does not contain
any new invented Notions, or revive any old exploded
Error; but it contains a plain practical Subject, where-
in I have not studied to gratifie any Persons Curiosity,
but to commend my self to their Conscienc's: It is not ^{Cor. iv. 2.}
adorned with the Flowers of Oratory, and therefore, it
is probable, by some may be rejected; but, as I do
not pretend to such high Attainments, so I am fully
satisfied, that a plain Style best becomes a Subject of
this nature. Indeed, when I consider my unfitness for
so great a Work, it is not without some reluctancy that
I venture these few Lines into the World, among so
many polite Pieces; but again, when I consider, that
the Lord out of the Mouth of Babes and Suck-
lings hath perfected praise, it encourages me to ^{Mat. xxi. 15.}
think, that so mean a Performance as this, may be
blessed of GOD, to the Awakening, Convincing, Con-
verting, and Edifying of many Souls; the Design of
its Preaching and Publishing, is not for the break-
ing the bruised Reed, but the awaking of secure
Sinners, both among Professors, and Profane; for, if
the Righteous scarcely be saved, it calls aloud to
Professors, to look diligently, lest they fail of ^{Heb. xii. 15.}
the Grace of G O D. O! have a care of resting
upon a bare Profession of Religion, lest at last you be
found Sinners in Zion, who shall dwell with
everlasting Burnings; for if t be so difficult a mat-
ter to obtain Salvation, then Woe to them that are ^{Amos vi. 1.}
at ease in Zion.

THE

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THIS

THIS Subject also calls aloud to profane Sinners, to bethink themselves where they shall appear in another World; and it cannot but be owned, that a Subject of this Nature is very necessary, in such a Time as this we live in, when Iniquity abounds; and in such a Place as this, where Satan's Seat is; where, besides the clandestine Wickedness that is committed, Men are got so bold, as to declare their Sin as Sodom; and hide it not; this is too plain to be denied, I wish our Eyes, and Ears, were not Witnesses to too many Instances of this Nature; and who knowest but the LORD may bless this Sermon, to the good of many precious Souls?

IT was no little Refreshment to me, to see so good an Air of Affection upon the Face of the Assembly that heard it, and it mightily encourages me to bear how earnestly Persons desire after the Copy of it since, and my Compassion for those that had not the Opportunity to hear it, for want of room, all which considerations induceth me to make it more publick.

NOW, that it may be set home, by the SPIRIT OF GOD, is the Prayer of him, who longs for nothing so much, as the winning Souls unto JESUS CHRIST.

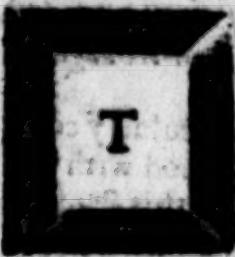


John Sedgfield.

P E T.

P E T. IV. 18.

*And if the righteous scarcely be saved,
where shall the ungodly and the sinner
appear?*



O be saved, is what the generality of Persons, in the World, wish for, and desire after: What Adamantine Hardness possesses their Hearts, that doth not recoil at the Thoughts of being Miserable, especially of being Eternally so; but so much hath Satan blinded the greatest Part of the World, that they are ready to think Salvation not so difficult a thing to be obtained, as really it is; they look upon going to Heaven, either as a thing of course, or, however, that it is not so hard a matter, as the Scripture, and Ministers, represent it: But if Persons would but seriously consider the Words of our Text, their Sentiments would soon be changed; for tho' the Apostle does not deny the Possibility, yet he asserts the Difficulty of being saved; *if the righteous scarcely be saved, where shall the ungodly, and the sinner appear?*

I am fully satisfied, that the Genuine Sense of our Text, hath a particular reference to temporal Salvation, from Calamity, Distress, and Danger; for the Copulative Particle *And*, makes a Connection between it, and the foregoing Verses, where we have the Apostle speaking unto GOD's People, about their Suffering for the Cause of CHRIST; he tells them of Jug-

ment Beginning at the House of GOD; by which we are to understand affliction and calamity, when with GOD exercises his People; from hence he gathers, if GOD deal so severely with his own People, he will deal much more severely with disobedient Sinners; and if his own People scarcely obtain Salvation, then how can the Ungodly, and Sinner, expect it. For the Time is come, says he, that Judgment must begin at the House of GOD; and if it begin at us, what shall the end be of them that obey not the Gospel of GOD? And if the righteous scarcely be saved, where shall all the ungodly and the sinner appear?

BUT the Text need not be particularly confined to this Sense, but may hold good with respect to Eternal Salvation; and in this Sense I am now to discourse upon it: In which we have Two Things observable, a Supposition, and a Conclusion.

1. A Supposition, [if the Righteous scarcely be saved]; which Words carry in them a strong Affirmation, that the Righteous are scarcely saved; where the Apostle speaketh not of the Uncertainty, but of the Difficulty of their Salvation; he does not mean that scarce any of the Righteous shall be saved, for they shall all be saved; but he means, it is a hard matter for even the Righteous themselves to be saved.

2. A Conclusion, express'd by way of Interrogation, or Question, [where shall the ungodly and the sinner appear]; seeing it is so, that the righteous are scarcely saved, he from hence draws this Inference, or Conclusion, where shall the ungodly and sinner appear? q. d. if the Righteous find it so hard a matter to be saved, that have already gone thro' the Pangs of the New Birth, that have already gone thro' a great many Difficulties, and are considerably advanced in their

Way Heaven-ward; how hard will it be for them who are yet in their Sins, yet under the Power of Satan, and have not taken one Step in the Way toward Salvation? or, q. d. if it be so difficult a matter for the People of GOD to obtain Salvation, what will become of the ungodly, and Sinners? where must they have their Portion? The Salvation of the People of GOD being so difficult, it makes the Condition of Sinners look with a dismal Aspect; *if the righteous scarcely be saved, where shall the ungodly and sinner appear?*

IN speaking to which, the Time will only allow me this short Method.

I. TO speak something by Way of *Explanation.*

II. SOMETHING by Way of *Application.*

I. I shall endeavour to speak something by Way of *Explication.* Now this I shall do by several general Propositions.

1. Prop. *THAT the People of GOD are a righteous People:* They are called so in the Text, nor that they are so in themselves, or by Nature; no, in this respect none are righteous, *no not one;* Rom. iii. 10. but they are righteous in another, even in the Righteousness of CHRIST, who is called *the* Cor. xxiii. 6. Lord our Righteousness; and is said to be made of Cor. i. 30; GOD, to his People, Righteousness; his Active and Passive Obedience is imputed to them for their Justification, whereby they are made righteous; for, says the Apostle, *He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of GOD in him.* And a Principle of Righteousness is planted in them at their Conversion, from whence flows a Righteousness of Conversation, whereby they are practically, as well as imputatively righteous: Hence it is said of Zacharias, and Elizabeth, that they Luke i. 6. were

Phil. iii. 8. were both righteous before GOD, walking in all the Commandments and Ordinances of the LORD blameless. They were righteous, both as to their State, and as to their Course; and thus are all the People of GOD righteous; they disclaim all Righteousness of their own; accounting it as Dross, Dung, and filth by Rays, and throw themselves upon CHRIST, trusting in his Righteousness alone, for Justification, and Eternal Life; being satisfied, that his Righteousness is a Covering broad and long enough for their naked Souls, to screen them from the Wrath of GOD, and to render them acceptable in his Sight; this made Paul so earnestly desire, that he might be found in him, not having, says he, mine own Righteousness; which is of the Law, but that which is through the Faith of CHRIST, the Righteousness which is of GOD by Faith, and it is in the LORD, and not in themselves, that the Church professes to have Righteousness, wherein all the seeds of Israel are justified, and shall glory.

Ez. xlvi. 24, 25. Prop. THAT the People of GOD shall be saved. Our Text plainly supposes it; tho' while in the World they are persecuted, afflicted, and tempted; looked upon as the Filth of the World, and the Off-scouring of all things, not worthy of a room in the World; yet here is their Mercy and Privilege, they shall be saved. The LORD saith to his Ministers, by his Word, Say ye to the righteous, that it shall be well with them.

C. iii. 10.

Ez. xlvi. 17.

NOW, what is it for them to be saved, but to be delivered from Sin and Misery, and brought into the Enjoyment of eternal Glory, by JESUS CHRIST. Israel shall be saved in the LORD, with an everlasting salvation.

I. THEY shall be delivered from Sin and Misery. From Sin, Both from the Guilt, Foul, Power, and Being of it. From Misery, Both from the

the Miseries of this Life, and another: The Miseries of this Life are Poverty, Diseases, Calamities, Temptations, Dissertions, &c. all which they shall be saved from at Death, then there shall be nothing to molest, trouble, or afflict them any more, *For GOD shall wipe away Rev. xxii. 4
all Tears from their Eyes, and there shall be no more Death, neither Sorrow, nor Crying, neither shall there be any more Pain; for the former things are passed away.* The Miseries of the other World are Twofold, which are usually called *pæna damni*, *pæna sensus*, the Punishment of *Loss*; and the Punishment of *Sense*, from both these shall the People of GOD be saved; for, *being justified by Rom. v. 10
the Blood of CHRIST, they shall be saved from Wrath through him.*

2. THEY shall be brought to the full Enjoyment of eternal Glory, where they shall enjoy a glorious Place, glorious Company, and shall be put into a glorious State, where they shall have clear Vision, sweet Communion, Perfection of Grace, Fullness of Joy, and all this for ever: Their Vision of GOD shall be immediate; their Communion with GOD uninterrupted; their Delight in GOD without intermission; their Joy without cessation, and their Comforts from GOD, without diminution; thus shall their Spirits be saved in the Day of the LORD JEⁿ_o S^tUS, when their Generation Work is done in the World; and their Days finished; *they shall receive the end of their Faith, even the Salvation of their Souls.* ^{1 Cor. v. 8} ^{1 Pet. i. 9.}

AND their Bodies shall also be saved, for being united to CHRIST, their Head, by virtue of that Union, shall they be raised again, in the glorious Morning of the Resurrection, and made like the glorious Body of our Redemer; ^{Phil. iii. 21.} ^{1 Cor. xv. 48.} ^{43, 44.} they are now sown in corruption; but they shall

be raised in incorruption; they are sown in dishonour, but shall be raised in glory; they are sown in weakness, they shall be raised in power; they are sown natural bodies, but shall be raised spiritual bodies. They

1 Cor. xv. 38. Shall then have the same substance, but far different Qualities, to what they now have; and when Soul and Body are thus saved, how great will the Glory be: And thus shall all the People of GOD be saved; not One of them shall be wanting at the Great Day, for being given unto JESUS CHRIST, he will take care to have them all at forth-coming, for he is able to keep them from falling, and to present them faultless before the presence of his glory, with exceeding joy. And he is under a solemn Charge, from the Father, to do it, For, says he, this is the Father's will; which hath sent me, that of all which he hath given me, I should lose nothing, But should raise it up again at the last day. They that think there is

Jude 24.

John. vi. 39.

a Possibility of any of the People of GOD miscarrying, so as to fall short of Salvation, are certainly mistaken; for they shall all be saved: I give unto them eternal Life, says CHRIST, and they shall never perish, neither shall any pluck them out of my hand.

John. x. 28.

3 Prop: THAT tho' the Righteous be saved, yet it is with abundance of difficulty. The Righteous are scarcely saved; tho' they be saved, yet that's all; as you know in temporal Calamity, the LORD may suffer things to run to the very last Extremity, before he appears for his People's Salvation, so that tho' they may be saved, yet it is with a scarcely; it exceedeth their Faith and Hope: So in regard of eternal Salvation, tho' the People of GOD be saved, yet it is with a scarcely; tho' they be saved, yet it is but just so; they narrowly escape everlasting Misery, for they go to Heaven by the Gates of Hell.

NOW

NOW their being scarcely saved, is not for want of Power in GOD, for he is able to save to the uttermost: Nor is it for want of Will, for he will give Grace and Glory: Nor is it for want of an Appointment, for he hath not appointed them to wrath, but to obtain salvation by our LORD JESUS CHRIST; but the Difficulty lies in the Things they meet with in the Way to Salvation, viz. Corruptions within, Temptations, and Tribulations without, which will plainly appear, when we have consider'd their Entrance, Progress, and Exit.

1. AT their Entrance into the Way to Heaven, they meet with abundance of Difficulty; the Gate of Conversion is strait, and a Crowd of Oppositions they meet with at their Entrance in the least; for when it pleaseth the LORD to separate a Person from Sin, in order to be saved, both the Powers of Hell and Earth are set against him, the Devil then bestirreth himself, and useth all the Policy and Power he can, to hinder his being rescued out of his Dominion, translated out of the Kingdom of darkness, into the Kingdom of GOD's dear Son. No sooner does this New-born-Child begin to cry, but it gives all the Legions of Hell an Alarm; and so many Snares, so many Temptations, does Satan lay for young Converts, and such a mighty advantage has he against them, their Corruptions being strong, and Grace weak, that they find it a very hard thing to escape being devoured by this roaring Lion. The World also, sometimes with its Charms, and Allurements, and sometimes with its Frowns, and Threats, bears hard upon the poor Creature, so that if he escape being entangled, it is with great difficulty.

2. IN their Progress in the Way to Heaven, they meet with so many Oppositions, that they

are but scarcely saved. The Way to Heaven is but a narrow Way, our Lord calls it so; *Narrow is the way that leadeth unto Life, and few there be that find it.* It is a Way which hath many Difficulties in it, that are hard to be surmounted; no Passage in the Sea can be so difficult, as the Way to Heaven is; for, on the one Hand the poor Christian is in danger of being split upon the Rocks, on the other Hand he is in danger of sinking in the Quicksands, so that tho' GOD's People, (like those in the Shipwrack with *Paul*) escape all safe to Land, yet it is with a *scarcely*; tho' they get over the turbulent Sea of this World, where they are tossed with Tempests, and not comforted, to their desir'd Haven of rest in Glory, yet it is with abundance of difficulty. O the Snares that are laid for them! both by the Devil, the Persons, and Things of the World, whereby they are in danger of making Shipwrack of Faith, and Souls, and all;

Tim. i. 19. so that tho' they persevere to the end, and obtain eternal Salvation, yet it is with abundance of difficulty; therefore when our LORD says, *he that endureth to the end, the same shall be saved,* he thereby intimates to us, that it is no easie matter to endure to the end, and so no easie matter to be saved.

3. AT their *Exit* out of the World, they meet with abundance of difficulty, so that tho' they be saved, it is with a *scarcely*; their Enemies would not suffer it if they could hinder it. When the LORD lays Persons upon a Dying-Bed, when they are within the Approaches of an awful Eternity, when their Souls are ready to take their Flight into another World, then is Satan most busie, to hinder their Salvation; then does he exert himself to the uttermost; then does he use all his Wiles, and Stratagems,

and

Mat. vii. 14.

Act. 27. 44.

2a. liv. 11.

Tim. i. 19.

Ma. 24. 13.

and put forth his greatest Strength and Power, because he hath but a little Time to work in, therefore then, or never, must he overcome them; to which purpose I may use that Expression here, that was used in another Case, this is the Time, when the Devil comes down, ^{ba-}_{Rev. xi. 13.} bring great wrath, because he knoweth that he hath but a short time. What does he come down to do, but, if possible, to hinder their *Salvation*, or if he cannot do that, to spoil their *Comfort*, and *Consolation*? Now, tho' it be impossible for him to hinder their *Salvation*, yet he may so disturb and molest them, as to make it difficult to obtain *Salvation*; so that they shall find they are but scarcely saved. This further appears.

1. FROM the frequent Apprehensions they have of their being in danger of Hell and Destruction. They know they come into the World Children of Wrath, and Misery; they ^{Eph. ii. 3.} are shapen in Iniquity, and in Sin conceived; ^{Psal. li. 5.} now the proper Wages of Sin is Death, eternal Death, and therefore they are ready to think, many times, how can ever such as they are be saved, for they know if the LORD should mark Iniquity, they could not stand, so that ^{Psal. 130. 4.} many times they are ready to cry out, under a Sense of Sin and Misery, *LORD! save us we per-*_{Mat. viii. 25.} *rish*; so that tho' they be saved, it is with great difficulty; hence we read of some that ^{Jude 23.} are saved with fear, *plucked out of the fire*, and of being saved, *so as by fire*; that is, in such a manner, as ^{1 Cor. iii. 15.} a Man escapes out of the Fire of an House, with great difficulty, with many Fears of being consumed; so, tho' the People of GOD be saved from Hell's devouring Flames, it is with a scarcely.

2. THIS is further evident from the Fears and Jealousies there is in the People of GOD, about

about their Salvation. Tho' some Persons may flatter themselves, that they shall have peace, tho'
Deut. 29. 19. they walk in the imagination of their heart, adding drunkenness to thirst, yet the People of GOD cannot do so, but some of them especially are full of Fears, and Jealousies, lest they should come short of the Glory of GOD; these are the Burthen of their Complaints continually, they are afraid they have no Interest in CHRIST, nor any Title to the Heavenly Inheritance, and this makes them go mourning all the Day long; the Fears of this Nature lies down with them, and rises up with them, and fills their Souls full of trouble: O! what would they give for a Sight of GOD's Face, for a Token of Love from him, for an Application of the Promises, for being satisfied of their relation to him as **Rom. viii. 17.** Children; for they know, if Children, then Heirs, Heirs of GOD, and Joint-Heirs with CHRIST. And especially Fears of this Nature doth most of all work upon them, when they lie upon a Sick and Dying-Bed; then usually their Sins are bro't to their remembrance, and stares them in the Face, in such a terrible manner, as makes them to question whether they shall be saved or no; then Eternity is represented to 'em, and how solemn a thing is it to think of entring upon a World that they never saw, especially when their Evidences for Glory are not legible, but mighty obscure, and blotted; and if you ask them, at such a Time, How Matter is with them? they will presently break out into very dolorous Complaints, O wretched Creature that I am! What will become of me! What shall I do to be saved! I am within a little of entring into an Eternal World, and I know not where my Lot shall be fixed! How shall I get thro' the Valley of the Shadow of Death! What

shall

Shall be my Portion in the other World? It may be some of you are Strangers to these things, but GOD's dear Children know what I mean; for they find it a hard matter to be saved; tho' they go to Heaven, it is thro' many Fears of Hell.

4. Prop. *THAT as it is impossible for the Ungodly and Sinner to be saved; as such, so their Misery is unspeakable. Where shall the ungodly and sinner appear?* The Apostle seems to speak by a Figure called an *Eliisis*, where he leaveth us to supply something in our Meditation; he asketh us where, rather than telleth us where; because their Misery is inexpressible; it is rather to be conceived than declared; yet something of their Misery may be gathered from other Parts of the Scripture. Where then think shall they appear?

i. Negatively; I shall shew where they shall not appear.

Not in Heaven; for they shall see Abraham, Isaac, and Jacob, and all the Prophets, in the Kingdom of God; but they themselves thrust out. Luke 13.28 Know ye not, says the Apostle, that the *unrighteous* shall Cor. vi. 9 not inherit the Kingdom of God? he speaks of it as a Truth, so plain and manifest, that they could not but know it. Where then shall they appear?

Not in the Presence of God, for the Foolish shall not stand in his sight, he hateth all the Workers of Iniquity. Where then shall they appear?

Not among the Righteous, Sinners shall not stand in the Congregation of the Righteous; they cared not for their Company in this World, and they shall have none of it in another; they would not go with them to the House of GOD here, and they shall not appear with them in the

the House of GOD above; indeed, they shall see them in Glory, as the rich Man in Hell, saw Abraham afar off, and Lazarus in his Bosom, but this will be so far from being a Privilege; that it will exceedingly aggravate their Torment.

Where then shall the Wicked appear?

2. Positively, they shall appear—

Luke 16. 23. 1. IN Hell, the wicked shall be turned into Hell, and all the Nations that forget God. This is the Place of Punishment, prepared for them, where they must endure the Wrath of GOD to all Eternity; hence our LORD, speaking of the Wicked, says, *These shall go away into everlasting Punishment*; and speaking of the rich Man, he tells us where he appears, *in Hell he lift up his Eyes, being in torment*. Now, Oh Sinners! what do you think of appearing in Hell? Who among you can dwell with devouring Fire? Who can dwell with everlasting Burnings? Is it a small matter with you to think of going to Hell? Can you think of enduring the Flaming Wrath of GOD to Eternity; and yet be unconcern'd how to escape it? Now you can laugh at Ministers, and mock at Ordinances, but what will you do in the end thereof, when the LORD comes to make the Bands of his Wrath strong upon you? Hear his Language, *Can thine heart endure, or can thine hands be strong, in the day when I shall deal with thee? I the Lord have spoken it, and will do it.*

Mark 13. 14. 2. THEY shall appear at the awful Tribunal of GOD, before his Judgment-Seat; tho' they shall not be able to stand there, for the ungodly shall not stand in the Judgment; yet, I say, they shall appear there, in their Souls, at Death, to have their eternal Condition fixed and determined; and both Soul and Body, at the Day

Psal. L. 5.

Day of Judgment, must appear befor his aw-
ful Bar; for we must all appear before the judgment ^{Cor. 4. 5.}
seat of CHRIST, that every one may receive the
things done in his Body, according to that he hath done,
whether it be good or bad. Sinners! you are now
ready to slight the Word of GOD, spoken by
his Ambassadors, and are ready to stifle the
Convictions of your Consciences, but what will
you do in the Day of Visitation? What will
you do, when GOD riseth up, and when he ^{Job 31. 14.}
visiteth, what will you answer him? If you cry ^{Rev. vi. 16.}
to the Rocks and Mountains to fall on you, and ^{17.}
hide you from the Wrath of him that sitteth
on the Throne, and from the Wrath of the
Lamb, all will be in vain, for the great Day
of his Wrath being come, who shall be able to
stand? And certain it is there is such a Day
coming, when the LORD JESUS shall be revea- ^{2 Thel. 1. 7, 8.}
led from Heaven, in flaming fire, taking Vengeance
on them that know not GOD, and that obey not the
Gospel of our LORD JESUS CHRIST.

THUS I have done with the Explication, and
must beg your Patience, till I speak some-
thing, (Idly.) by way of Application.

AND, are the Righteous scarcely saved, hence
learn,

i. THAT going to Heaven is not so easie
a thing as some imagine. It is not an empty
Profession of Religion that will serve the turn,
for many shall seek to enter in, but shall not be able; ^{Luke 13. 24.}
and then what think you will become of those
that seek not at all? It is not saying, Lord have
mercy upon me, when we come to die, that
will serve, (pretending to repent of Sin, when
we can Sin no longer) No, no, there must be
a striving, a wrestling, and running, if we
would win CHRIST, and obtain the Heavenly
Inheritance; a few faint Wishes, or a few cold
Prayers,

Phil. ii. 12. Prayers, will not do, but there must be a working out our Salvation with fear and trembling; for there are Clouds of Oppositions to fight thro'; for tho' Heaven be the Gift of GOD, and the Purchase of CHRIST, yet in respect of the many Enemies in the Way to it, it must be taken by force; we must thro' much tribulation enter the Kingdom of GOD; if you think of getting to Heaven, at an easie rate, you are mistaken, for you must be in good earnest for Heaven, if you would obtain it; the People of GOD are so, the Kingdom of Heaven suff'rs violence, and the violent take it by force.

Mat. xi. 12.

Job 27. 8. 2. ARE the Righteous scarcely saved, hence we learn, what a miserable Disappointment many meet with, who instead of getting to Heaven, fall into Hell. Some there are that are full of Hopes of being saved, but their Hopes not being well-grounded, they will prove like the Spider's-Web; for, *what is the hope of the Hypocrite--- when God taketh away his soul?* Others are full of Confidences, that whoever miss of being saved, they shall not; but how will their Confidences be broken, and their Expectations disappointed, when instead of finding themselves in Heaven, they shall awake in everlasting Flames! Then will that doleful Cry be uttered, The Harvest is past, the Summer is ended, and we are not saved; the Means of Grace are over, and we have mist of Heaven!

Jer. viii. 20.

Na. iii. 11.

3. IF the Righteous be scarcely saved, then we may from hence learn, the miserable Condition of the Wicked in the other World, who are not saved. *Where shall the ungodly and the sinner appear? Woe unto the wicked, for it shall be ill with him, for the reward of his hands shall be given him.* Sirs! give me leave to speak freely to you, and ask you this serious and solemn Question, and let

let your Consciences give the Answer, Whera
do you think of appearing, when tho' **LORD**
sends the solemn Messenger Death, to call you
away out of this World?

1. O ye sleepy, secure Sinners! where will
you appear? Tho' you be now unconcern'd a-
bout your Souls, and Eternity, *Calso* like, carea
not for any of these things, yet some where
you must appear in another World; where do
you think it will be? Will it be in Heaven?
No, if you be not truly awaken'd in Time,
the Flames of Hell will awaken you, there you
must appear; let me therefore call upou you
as the Mariners did to *Jonah*, when he lay fast
asleep in the Sides of the Ship. *What meanest*
thou, O sleeper! arise, call upon thy God, if so be that Jonah is
God will think upon thee, that thou perishe not.

2. O ye Drunkards, where will you appear?
You that waste your Time, and Estates; that
spoil your Constitution, and abuse the good
Creatures of G O D, by your Excess, where
will you appear, but, (if you repent not) in
that Place where you shall have Drink little
enough, not so much as a Drop of Water to
sool your Tongues, tho' you be never so much
tormented in that Flame: *Woe to them that rise up*
early in the morning, that they may follow strong drink,
that continue until night, (yea, it may be 'till Mid-
night.) 'till wine enflame them.

3. O ye-Fornicators, and Adulterers! where
will you appear? You that haunt the House
of the Whore, and take pleasure in your Fil-
thiness, the Wise-Man tells you the End there-
of, *her house is the way to hell, going down to the cham-*
bers of death. It is possible you may escape eter-
nal Wrath, if you fly to the Blood of Sprink-
ing; if you repent, and reform; but, alas!
how few do it; that is a dreadful Word which

Prov. vii. 23.

Prov. viii. 19. the Wise Man speaks about the strange Woman,
*None that go unto her return again, neither take they
bold of the Paths of Life.* Therefore, if you do
not repent, a i reform in Time, you will do
it in another World, when it will be too late ;
for then shalt thou mourn at last, when thy flesh
Prov. v. 11, 12. and thy body are consumed, and say, how have I ha-
ted Instruction, and my heart despised reproof, &c.
Heb. 23. 4. where must you then appear, but in everlasting
Misery ? for *Whoremongers and Adulterers God will
judge, and such shall have their Part in the Lake
that burneth with fire and brimstone,*

Rev. 21. 8. 4. O ye Sabbath-breakers, where will you
appear? You that cares not for coming at the
House of GOD, but spend your Time, either
idly at home, or wickedly in the Ale-house, as if
the Lord's-Day was made for a Day of *Idleness,*
or *Pleasure.* O! what a shame is it to see this
holy, honourable Day of the LORD, thus pro-
faned, by Persons who mind nothing, but finding
their own Pleasures, and doing their own
Works thereon; may not I say unto you, as
Nehemiah said to the Nobles of Jerusalem, *what
evil thing is this that ye do, and profane the sabbath-
day?* Now where must you appear? How can
you think of keeping an eternal Sabbath with
GOD in Glory, who will not keep his Sab-
baths here? who are not only weary of them,
saying, *When will the sabbaths be over?* but abuse
and profane them.

Neh. 13. 17. 5. O ye Swearers, where will you appear?
You that employ your Tongues in swearing
cursing, and dreadful Imprecations; you that
blaspheme the worthy Name of GOD, and
frequently mention the Blood and Wounds of
JESUS, to adorn your Discourses, O! where
will you appear? Can you expect Salvation
who have so often call'd upon GOD to damn
you

you; I must tell you, without Repentance, Hell will be your Portion, where your Tongues will be tormented in that Flame.

6. O ye Scoffers at Religion! where will you appear? you that are advanced into the Seat of psal. i. 5. the Scornful, who has arrived at the highest Pitch of Wickedness, where will you appear? You that give Nick-names to Religion, and mock the Messengers of the LORD, what can you expect, but that the Wrath of GOD will come upon you to the uttermost, without Re-2 Chr. 36. 16. remedy? If there be any such here, I must say of you, as once one did, that you are the worst Persons on this side Hell; nay, I may go further, there is no such Persons in Hell, Blasphemers there are, but no Scoffers, for the very Devils believe and tremble, instead of scoffing at Religion: O therefore be not Mockers, lest your Bands of Wrath be made stronger! but if after all, you will scoff at Religion, the Ministers, and People of G.O.D., I must tell you, there is a Time coming, when you your selves will be laugh'd and mock'd at, to your eternal Shame and Confusion: I will laugh at your calamity, I will mock when your Fear cometh, Prov. i. 26. saith the LORD.

THUS I have gone thro' both the *Explication*, and *Application*; and I hope you cannot but acknowledge, that I have spoken as becometh the Oracles of GOD; for tho' the Subject be terrible, yet it is true; and whether you will hear, or whether you will forbear, I know not, but having given you fair Warning, I am clear from your Blood, and if you perish, it must be required at your Hands.

I should

I should now have concluded, but that I find it is generally expected, that something should be said, in commendation of the Party deceased.

NOW, as to the Dead themselves, it must be acknowledged, it can be of no use, neither is it of any use to the Living, unless they endeavour to tread in the Steps, and follow the Example of such as *are in the Lord*; but daily Observation, and Experience, tells us, that these things are little regarded, and therefore it is hardly worth our while to raise Encomiums upon the Memory of the Dead, yet a few Words I shall speak about the Person, whose Funeral we are now attending.

AS to his manner of Life, some of you have known it longer than I, yet this, I believe, I may presume to say, that he has gain'd the Reputation of a just and honest Man, and, which is far better, I am satisfied, he hath left a Testimony behind him, of being a gracious good Man; which gives a well-grounded Hope of his being saved, tho' he found it to be with great difficulty, which was the reason of his affixing me this Portion of Scripture to be discoursed upon at this Time.

I need not tell you, that his Affliction has been long, and tedious; the LORD hath been taking down his earthly Tabernacle, as it were, Pin by Pin, which many Times made him earnestly desire Faith, and Patience, to bear up under it, and hold out to the End; yet the Affliction was sanctified for his good, for thereby the LORD prevented him from running into those Sins that others run into, and that his Inclination, Company, and Business, (thro' the Temptations of Satan) might have led him into; thereby the LORD weaned him from this

this World, and bro't him to long after Heaven; and tho' sometimes he laboured under Dark-
ness, as to the State of his Soul, yet it pleased
the LORD, in his own Time, to come in with
Consolation, and made his Soul to prosper, un-
der all the Infirmities of a crazy Tabernacle.
He was a Hater of Sin, a Lover of GOD, and
good Men; found in the Faith, and holy in his
Life, abating the Imperfections that attend
Human Nature here below.

WHAT I have further to say, shall be in a
few Words, to you, the surviving Relati-
ons of our deceased Brother.

I am not for encouraging a Stoical Apathy;
you may be sensible under this Affliction, and
mourn for your Relation; this is natural, and in
some respects decent, but you must, by no means
indulge immoderate Sorrow; you must have a care
of murmuring and repining against GOD, for
this will not only be very unchristian, but very
highly provoke him. You have no reason to
mourn, as those *without hope*, for he hath given
you good Ground to think *there is hope in his end*.
And I do not at all doubt, but if he had the
Opportunity to speak to you, he would say as
CHRIST to the Daughters of Jerusalem, *Weep
not for me, but weep for your selves, and for your chil- Luke 23:28
dren*; for he is taken away from a World of
Sin and Sorrow; freed from a pain'd, afflicted
Body, and resteth from all his Labours, in the
Bosom of his dear Redeemer; Death hath cu-
red him of all those Diseases, that Physicians,
with all their Art and Medicines, were not able
to do, and you ought to look upon it as a great
Mercy, that the LORD hath removed him out
of a miserable World, where one could scarce tell
what to call his Life, whether a dying Life, or a
living Death; I am satisfied, you could not but
be

be affected to see him languishing under affliction, and now that he is removed, why should you be uneasy? Can you bring him back again? No, you must go to him, but he shall not return to you.

2 Sam. 12. 23

Eph. v. 1.
Heb. vi. 12.

John iii. 3.

YOUR Duty now is to endeavour to imitate him in Holiness; as ever you would see his Face again in a better World, or the Face of GOD with comfort: *Be ye followers of God as dear children, and followers of them, who thro' Faith and Patience inherit the Promises.* It is no matter what Religion you make a Profession of, if you be not regenerated, or born again, if you be not bro't out of a State of Nature, into a State of Grace, you must never see the Kingdom of GOD; nor your Relation there, to your comfort; but the Wrath of GOD shall abide on you to all Eternity.

MY Advice then to you is this, that you would break off your Sins by Righteousness, and with all speed fly to JESUS CHRIST, who is able to save to the uttermost, all that come unto GOD by him. O make the Salvation of your Souls your main Concern! for seeing the Righteous shall scarcely be saved, you had need see to it, that you do not fall short of Salvation, for if you do, I must tell you, your Condemnation will

Mat. xi. 24.

Heb. ii. 3.

Phil. ii. 12.

Eccl. 9. 10.

be greater than the Heathens, *it will be more terrible for the Land of Sodom, in the day of judgment, than for you;* if you neglect the great Salvation; therefore, while you have Time and Means continued you, work out your Salvation with fear and trembling, *for there is no work, nor device, nor knowledge, nor wisdom, in the grave;* whether you are going. You cannot think of getting to Heaven, without great difficulty, and if you fall short of Heaven, you must take up your Lodging in unspeakable and eternal Misery; for, consider, if the Righteous scarcely be saved, where shall the ungodly and sinner appear?

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